

REMARKS

O N.

Dr. *WALKER's*

L A T E

P R E F A C E

T O H I S

A T T E M P T, &c.

By J O H N W I T H E R S.

The Second Edition.

L O N D O N:

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REMARKS

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REMARKS, &c.



IF any ask me, Why I concern myself with *Dr. Walker's* Preface? I have this short Reply to make, That I am One of those many Thousands whom the Doctor has abus'd in a most outrageous Manner, representing us in the blackest Characters, and as unworthy to tread on the same Ground, or breathe in the same Air with other Mortals. Besides, he hath given Encouragement and Assistance to my Adversary; and whoever compares his Preface with *Mr. Agate's* late Performance, pag. 151, &c. will find, that they insist upon the same Topicks, and persecute us with the same railing Accusations of being *Deists, Rebels, Traytors*, and all that is bad or odious. This, I presume, is enough to excuse me, if I demonstrate, That 'tis not all *Gospel* which this *Divine* has thought fit to publish. I doubt not but if his *Preface* were to be (now) written, we should find a great many Alterations in it. His Design, I presume, was to recommend himself to the late Ministry, by reviling their whiggish Predecessors; and, that he expected to be rewarded with Something more substantial than a *Title*, and that will keep him

warmer than a *Scarf*. But, not to insist on this, nor on those numberless Tautologies with which his Work abounds, I shall make a few *Remarks* on those Passages that are of a less innocent Nature.

I. REMARK. The first Thing which deserves to be consider'd in the Doctor's *Preface* is, his unchristian Railing, and Ill-Language, unbecoming a Gentleman or a Minister. Should I transcribe all his scurrilous Reflections, I should fill a Volume with them, and nauseate my Reader. I shall only therefore select a Few out of three or four Pages, by which he may judge of the whole Performance. The Doctor having jumbled the *Whigs* and *Dissenters* into one Party, or Faction, as he calls them, he affirms positively, and without any Reserve, " That they have
 " debauch'd the Civil and Religious Principles
 " of our Nobility and Gentry: That they are
 " harden'd Thieves, and have put prodigious
 " Sums [of the publick Money] in their own
 " Pockets: That their known Principles are
 " Rebellion: That they are impious, guilty of
 " an horrid Institution of Calves-Head Clubs;
 " and set themselves to spirit up a Rebellion
 " [against the late Queen:] That they are Men
 " of insatiable Covetousness and Ambition;
 " wicked Men, impoverishing the Nation by
 " the Plunder of many Millions: That they
 " are an insolent and perverse Party, blaspheming both GOD and the KING: That their
 " Patrons and Assistants are exploded Hereticks, lewd and profligate Libertines, vile
 " and open Blasphemers, and profess'd Enemies to the Blessed JESUS: That they are,
 " both by Nature and Principle, Enemies to
 " HIS MAJESTY'S CROWN; and, like Russians,
 " who

“ who divert your Eyes when they intend to
 “ stab you in the Back : That they are insatia-
 “ ble, implacable, always Tyrants in Power,
 “ and Rebels out : In one Word, That they de-
 “ serve to have the *Shortest Way* taken with
 “ them * ;” that is, in plain *English*, to be hang’d
 or banish’d the Kingdom. And now let the im-
 partial Reader be Judge, Whether this be the
 Language of a civil, well-bred Gentleman, or
 One who pretends to be an Ambassador of the
 Meek and Lowly JESUS ? Has the Doctor any
 Reason to upbraid the Dissenters with a *nauseous*
Railing, † as he has done in an hundred Places,
 or to accuse them of an *implacable, bitter Temper* || ?
 Does not such an Objection sound very pretty in
 his Mouth ! Has he not given the World a con-
 vincing Evidence of his Charity and Good-hu-
 mour ! Have we not too much Reason to con-
 clude, That his real Design was rather to enrage
 Mens Passions, than to inform their Judgments
 by setting Matters of Fact before their Eyes in
 a true Light ! Sure I am, Dr. *Calamy* gave him
 no Occasion for those reviling Methods he has
 pursu’d. He might have dress’d up his own He-
 roes in all the Finery of Rhetorick that he is Ma-
 ster of, without exposing others in the Skins of
 Bears and Tygers. But this is the Way to have
 them teaz’d and worry’d by a senseless Rabble,
 and what perhaps he aim’d at.

II. REMARK. Another Thing remarkable
 in the Doctor’s *Preface* is, the Occasion which he
 often takes to pass many scurrilous and base Re-
 flections upon the Memory of King *William* : But
 there is none more shocking and surprizing than
 when he applies to his deceas’d Sovereign those
 Words of the Prophet, *God gave a King in his An-*
ger,

* *Preface*, p. 7, 8, 9, 10. † pag. 16. || pag. 20.

ger, and took him away in his Wrath, pag. 8. 'Twas the Demise of King *William* that made Way for *Q. Anne's* Accession to the Throne, and the Words are applicable to no other Prince or Person whatsoever. Now, to give the Reader a Specimen of an *High-Flyer's* Conscience, I will compare this Expression of *Dr. Walker's* with his own Prayers, read by him on the Fifth of November. The Collect appointed for that Day has it thus: " Almighty God—— Who didst likewise
 " upon this Day wonderfully conduct Thy Ser-
 " vant our late King, and bring him safely into
 " this Kingdom, to preserve us from the At-
 " tempts of our Enemies,—— We most hum-
 " bly praise and magnify thy Glorious Name,
 " for thy unspeakable Goodness towards us, ex-
 " press'd in both these Acts of thy M E R C Y. We
 " confess, it hath been of Thy Mercy alone, &c." And, in the last Prayer appointed for that Anniversary, we have these Words: O God,——
 " Who on this Day also didst begin to give us
 " a mighty Deliverance,—— We bless Thy Glo-
 " rious Majesty, as for the former, so for this
 " Thy late marvellous L O V I N G - K I N D N E S S
 " to our Church and Nation." By comparing one Thing with another, we may observe, The Doctor tells the World very positively in his Preface, That G O D gave us *K. William* in Anger; and yet, in his most solemn Prayers, he acknowledges to Almighty God, That his Sending that Prince amongst us, was an Act of Goodness, Mercy, and marvellous Loving-Kindness; than which, no two Assertions can be more contradictory to one another. Now, if the Doctor believes his Preface, then how can he object a lewd Occasional Conformity to other People, when he himself conforms to read these Prayers, so contrary to his own Sense of Things, and for no other Reason but
 because

because he has *Occasion* for the Perquisites? But if he believes not this Part of his *Preface*, this destroys the Credit of the whole Performance, and his vast Collection of Tales will be found deserving no Manner of Regard. In one Word, If this Gentleman can reconcile his Assertion with his Prayers, I will beg his Pardon in his own Church-Porch; which if he cannot do, I'm sure, he ought to beg Pardon of GOD and all good Men, for trampling on the Ashes of a Prince, to whose seasonable Interposition he owes the very Bread that he eats.

III. REMARK. Another Thing observable in the Doctor's *Preface* is, that Indecency and Rudeness with which he treats his Superiors. 'Tis true, he would fain persuade his Readers, That there are none in *Great-Britain* but *Republican Whigs* and *Dissenters*, who *despise Dominion*, and *speak evil of Dignities*; That the true and genuine Sons of the Church give *Honour to whom Honour is due*, and pay to all Men that Respect and Defe-
 rence that belongs to the Character they bear, and the Posts they fill. But, at the same Time, he is as far from governing himself by those commendable Maxims as any Author that ever wrote. When he had been Railing heartily for several Pages against a pretended Faction, he gives us to understand, That it was made up of such as had been *intrusted in the Government*, such as had been *employ'd in Her Majesty's Service*, and even to *guard Her very Throne* *: That is, Persons of the first Rank and highest Quality. Nor is he contented with a few random Shots, his poyson'd Arrows are, in a particular Manner, levell'd against those Gentlemen who manag'd the Impeachment against Dr. Sacheverell. Concerning
 these

* *Preface*, p. 11.

these he affirms, That they were *wicked Men*, whom God had intrap'd in the Work of their own Hands *. That, in that Tryal, the Covenant was copy'd after by the Masterly Hand of those who are wise to do Wickedness †: With many other Expressions of Bitterness and Rancour. If we consider when these Reflections were made, we shall find, that several of the *Managers* were, at that very Time, Members of the Honourable House of Commons, and others of them possess'd of very high Posts in the Government. For Instance; my Lord Chief Justice *Parker* was One of them, and yet had the Honour of representing Her late Majesty's Person, in the highest Court of Judicature, for Criminal Causes, the House of Peers perhaps only excepted. Sir *Robert Eyre* was a Judge in the same Court, Sir *Jos. Fekyl* was Chief Justice of *Chester*, and Sir *Peter King* Recorder of *London*. He that had the smallest Jurisdiction among these Gentlemen, was yet intrusted with the Administration of Justice to many Thousands of Her Majesty's Subjects. Notwithstanding all which, our modest Author tramples on them, as if they had been baser than the Earth, and viler than the very Dust.

NOR are the Peers themselves secur'd from the Attacks of our *Western Champion*: For, in relation to them, he very dogmatically asserts, That they were the known and profess'd Enemies of the Church, who procur'd a Vote, That She was in no Danger ||: Which includes the Major Part of the Lords in Parliament. In the next Paragraph he charges them with *Rumours, Jealousies, Factions, Surmises, Libels, Insolencies*, and all that is bad. Now, tho' there was a great Change in the Ministry and House of Commons, yet the Peers in Being at the writing this *Preface*, were the very same who had

Voted

* *Preface*, p. 9. † *Attempt* p. 61. || *Pref.* p. 9.

Voted the Church to be in no Danger, and pronounc'd Dr. *Sacheverell* Guilty, except a few Changes occasion'd by Death and new Creations. But neither their noble Birth, nor ample Privileges can protect them from the Dint of our Author's Pen. And may I not fairly conclude, That he who tramples on the *Coronet*, can never be very zealous to support the *Crown*; and that he who insults *One* Part of the Legislature, can have no just Veneration for the *other Two*?

IV. REMARK. Another Thing observable in the Doctor's Performance is, the frequent Occasion he takes to ridicule *Godliness*. He scarce ever talks of *One* more remarkable than ordinary for any Piece of Villany, but he gives him the Epithet of *Godly*. Thus the Fellow who, by Forgery and other base Methods, gave an unspeakable Trouble to Mr. *Martin Blake*, has the Title given him of the *godly Clerk* *; and a perjur'd Wretch, who is said to swear maliciously against another Clergy-man, is call'd a *godly Person of the Town* †; and Mr. *James Bampffield*, a Minister and Sufferer, is yet jeer'd by him for setting up a *godly Lecture in his Parish* ‖. Had a Reflection of this Nature drop'd from the Pen of a *Dryden* or a *Durffey*, it had been no great Wonder: But that a *Divine* and Preacher of the *Gospel* should make *Godliness* the Subject of his Banter and Ridicule, this cannot but be shocking and surprizing. In vain would the Doctor urge, That he only ridicules Mens hypocritical Pretences to it; for, as an Ingenious Clergy-man very well observes, "When we deride the Vanities of Error and Superstition, we should be very cautious, lest we give Encouragement, or Ground, to others by it to

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"scoff

* *Attempt*, Part II. p. 196. † pag. 393. ‖ pag. 192.

“ scoff at Religion itself. * ” There is, to be sure, a vast Difference betwixt the *Form* and *Power* of Godliness: But the Common People have seldom Accuracy enough to see the Distinction; and if they are taught to scorn and despise the *former*, this will lessen their Esteem and Veneration for the *latter*. When such a Man as Dr. *Walker* shall give the Character of *godly Persons* to the most egregious Knaves, will not Men of corrupt Minds take Occasion thence to conclude, that Godliness *itself* is a disreputable Thing? And thus, that which is the Glory of Angels, shall become the Scorn of Atheists and Buffoons. Many eminent Divines of the Establishment have complain’d of that Licence formerly taken in our Play-Houses of bringing a Fellow upon the Stage to personate a *Nonconformist* Minister, and to expose his Preaching, Praying, Catechizing, &c. to the Derision of all Spectators. This was, doubtless, very entertaining to Men of a prophane Humour; but the Issue was, That Religion itself was, by Degrees, hiss’d off the Stage, and the Devotion of all Parties was equally despis’d by our Pretenders to Wit and Gallantry. I appeal to all Men who have a Regard for serious Piety, Whether our Author has not done it a great Dis-service, when he makes the Word *Godly* a Term of Infamy and Reproach?

V. REMARK. I may observe further, the extreme Difficulty, if not absolute Impossibility of the Doctor’s being truly inform’d of those Matters of Fact which he pretends to relate. For he himself acknowledges, That the *Scene of his History was opened near seventy Years before he set about the Undertaking* †. And, pray, where is the
Man

* *Glanvill’s Scoffing at Religion, &c.* p. 47.

† *Preface,* p. 34.

Man or Woman now living, who can give a particular Account of what was transacted seventy Years ago ? There are scarce Ten such to be found in a whole County. 'Twas in the Beginning of the Wars the greatest Instances of Barbarity recorded in the *Attempt* are pretended to be committed : Whence I infer, That they are, for the most Part, supported only by an *Hear-say* Evidence, which no Court of Judicature will admit, and which every Day's Experience tells us deserves not much to be regarded. In our own Town, and so in all others, by that time a Story has pass'd thro' two or three Hands, its Circumstances are so chang'd and alter'd, that a considerate Man scarce knows what to depend upon : And if it varies so much in a Day or two, what will it do in a whole Age ? I am apt to think, that after the Hurries and Confusions of the War, Nurses might make use of them as a *Raw-Head* and *Bloody-Bones*, to scare their Children with 'em ; and that many of those who sent in their Tales to our Author might as well have transmitted to him the Stories they heard at School, of Fairies and Hobgoblins, as some of those Accounts which make up the *Attempt*.

UNDER this Head, I cannot but take Notice of those weak and insufficient Grounds on which the Doctor builds a great Part of his Defamation. 'Tis his avow'd Design to lessen the Characters of such Ministers as were Friends to the Parliament Cause. Accordingly, he tells us of Mr. *Will. Collins*, (who succeeded the Sequestred Vicar of *Modbury*) That, *as far as any of the surviving Parishoners can remember, he had never any University Education* *. But how could he expect that they should remember his Education, when he came a Stranger to their Parish near

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seventy

seventy Years before the making this Enquiry? Or with what Conscience could he make this a Reflection upon his Memory? How can it be suppos'd, that they, who were then washing of Dishes or winding of Quills, should, a whole Age afterwards, set up for competent Judges of a Minister's Learning? Certainly, he that rakes in the Ashes of the Dead upon such Grounds as these, discovers a mighty Inclination for such a dirty Employment. And, whereas this Mr. Collins is represented as a very *poor, despicable, canting, dull Fellow* *; I have been assur'd, by Persons of as good Reputation as any in the whole Town, who very well remember his Preaching, tho' not his first Coming amongst them, that his Pulpit Performances were so acceptable, that many from the neighbouring Parishes were his usual Auditors.

VI. REMARK. But the most shocking Remark which I have made upon the *Preface* is, upon those notorious *Falshoods* that are contained in it. I know 'tis almost impossible but that there should be some Mistakes in a Work of such a Nature as the *Attempt* itself is; nor do I make the Doctor accountable for those Misinformations he has received from other People: The Thing that I object to this Gentleman is, His publishing many *known* and *wilful Untruths* in his *Preface*, for which he pretends no Vouchers, and which are the meer Fictions of his own Brain. Of these I shall lay before the Reader's Eyes a Few particular Instances.

I. *Untruth*. OUR Author speaking of the Affairs in *England* before the Restoration, affirms positively, That *One of the Sacraments* (meaning that

* *Attempt*, Part II. p. 191.

that of the LORD'S-SUPPER) was, in most of the Churches, utterly abolished, and put down *. Now, the Doctor knows this to be an absolute Falshood; I say, he *knows* it to be such. My Reason is, He hath made a particular Enquiry into this Matter, and finds it to be otherwise. He hath travers'd the County of *Devon*, been present at the Arch-deacon's Visitation, made a particular Application to the Clergy, who, having the Parish-Books in their own Custody, were capable of informing him, Whether Bread and Wine for the Communion were provided for those Years to which he refers us. I have been pretty punctual in my Examination of this County, and I find that he takes Notice of *One hundred thirty-nine* Parishes, which were, as he pretends, put under Sequestration: But in all these he could single out but *Eleven* in which the Sacrament is said to be omitted. Now, I would fain know by what Rule in *Arithmetick* he makes *Eleven* to be more than *One hundred twenty eight*. As for other Parts of the Kingdom, I cannot be so exact: I am confident, not one Parish in *Twenty* can be charged with this Omission, his own Book being Judge. They are the sequestred Livings which are chiefly chargeable with this Neglect, the other being supply'd by the old Conformable Clergy: And there are but Few, in Proportion, even of them, against whom this Acculation can be prov'd. The Doctor has no Occasion to take Notice of the Non-sequestred Benefices in his *Attempt*; but he communicated the Intelligence he receiv'd from them to his Friend Mr. *Agate*. After all, they have not been able to produce above *Fifteen* or *Sixteen* obscure Parishes guilty of this Omission, in a County containing *Three hundred ninety-four* in the whole. And now I appeal to the

Reader,

Reader, Whether this Gentleman did not offer Violence to his own Conscience, when he declares so positively to all the World, That the Sacrament was *abolished in most Churches*.

2. *Untruth*. WITH the same Regard to Truth, this Gentleman asserts, in another Part of his *Preface*, That in the Reign of King *William*, the Party (against which he had been railing very heartily) *by the Help of a lewd Occasional Conformity, possess'd themselves of ALL the great Places of Profit and Trust in the Kingdom* *. Now, if he means the *Dissenting Party*, his Assertion is as contrary to Truth as Light is to Darknes. There was no such Thing as a *Dissenter* Lord Chancellor, Lord Treasurer, Lord President, or Lord Privy-Seal, or indeed in any of the great Offices about the Court. If we descend to Persons of an inferiour Quality, there was not one Justice of Peace, or Mayor of a Corporation, in twenty, who was a *Dissenter*, throughout the whole County of *Devon*, nor, that ever I could hear of, in any other County. If by *Party*, Dr. *Walker* means *Whiggish* Gentlemen, 'tis equally false as to them; for they never got into their Places by the Help of an *Occasional Conformity*, they had no Need of such an Expedient, their Conformity being constant, nor did they ever belong to a separate Communion. In one Word, The *Dissenters* never were possess'd of *all the great Places* in the Kingdom, nor any considerable Number of them; and the *Whigs* never got into them by the Help of a *lewd Occasional Conformity*: So that this Assertion of our Author's is a most abominable Untruth.

3. *Untruth*. OF the same Party he publishes this most incredible malicious Story, That *our own Commonalty not being thoroughly debauched, to supply*

* *Preface*, p. 7.

supply that Want, they sent for ten Thousand foreign Beggars, (who are said to be deluded out of their own Country) in a Season of Scarcity, first to take the Bread out of the Mouths of the Native Poor, and then to cut the Throats of those who had not perished by Famine *. Now, as this is an horrid Scandal, so it happens to be confuted by his own Diocesan, the present Bishop of Exon, who sent a Letter to each Minister within his Jurisdiction, dated July 22, 1709; in which his Lordship thus expresses himself: " You will herewith receive Her Majesty's Brief, for the better Support and Settlement of many Thousands of distressed German Protestants, who, thro' the repeated Irruptions of the French, attended with unmerciful Exactions, and other Inhumanities, have been FORCED to quit their Native Country, the Fruitful Palatinate, near the Rhine." Now, when the Doctor read this Letter to his Congregation, he own'd to them, That these poor People were forc'd out of their Native Country by the French; and yet in his Preface, he has the Confidence to tell the World, That they were sent for, and deluded out of their own Country, (by the Whigs) to cut Peoples Throats. Thus in order to abuse the Friends to the CONSTITUTION, he contradicts both himself and the Truth at the same Time.

4. *Untruth.* THE same Paragraph affords us a Passage more astonishing than this, when he affirms, That, by the Act of Naturalization, the Dregs and Scum of every Nation under Heaven, Blacks and Hottentots not excepted, were invited to join their Brethren here in England, and the Birthrights of Englishmen expos'd to Sale, at the scandalous Price of a single Shilling. Now, if we consult this Act, we find it bears this Title, *An Act for Naturalizing*

Naturalizing foreign Protestants: And in the Body of the *Act* 'twas expresly required of every Man who expected Advantage from it, That he should receive the Sacrament in some Protestant Congregation. As for the *Blacks* and *Hottentots*, they are so far from being *Protestants*, that they are not *Christians*: They are, in Truth, the most degenerate Part of Mankind. Now, where was the *Doctor's* Conscience, when he could so positively affirm, that these worst of Savages were invited to partake of the Privileges of *Englishmen*? I confess, when I first read these Lines, I was struck with Horror, to consider, That those Fingers which have been consecrated to the Service of the ALTAR, should dare to transmit to Posterity such a wilful, known, premeditated Falshood; a Falshood confronted by the publick Records of the Kingdom? And, since he has presum'd to falsify an Act of Parliament, which is in every Body's Hands, I leave the Reader to judge, what Credit he deserves when he refers us to those private Memoirs which scarce any Eyes but his own ever saw.

5. *Untruth.* WHOEVER reads this Gentleman's Preface, cannot but observe, That his Design, in many successive Paragraphs, is, to represent the Church in a great deal of Danger under King William's Administration. Thus he tells us, pag. 7, &c. That that Prince was persuaded into an indifferent Opinion of the Church: That GOD, by taking him away in his Anger, frustrated for a Time the Hopes of its Enemies: That the Church was practised upon, had Her All at Stake, and was on the Brink of Ruin. Now, to convince the Reader this is Nothing else but a groundless Calumny, I will lay before him the Address of the Bishops and Clergy assembled in Convocation, presented to K. William, March 10, 1700, not long before

fore his Death, in which they thus express themselves: "We Your Majesty's most Dutiful and Loyal Subjects, the Archbishops, and Bishops, &c. take this Opportunity to present our humble Thanks to Your Majesty, for the CONSTANT PROTECTION and FAVOUR which the Church of *England* by Law established has received from You ever since Your happy Accession to the Crown *." This is a sufficient Confutation of the many Slanders contain'd in the *Preface*. Here we have the Representatives of the Church of *England* affirming, That She was constantly favour'd and protected by that Prince, whose Memory has been so barbarously insulted: And if that Reverend Body spake Truth, the Doctor has published what is directly contrary to it.

6. *Untruth*. HAVING blended the *Dissenters* and *Whigs* into one Faction, (as he calls them) he very positively determines, That they intended to enrich and strengthen themselves with the Common Spoil: That they put prodigious Sums into their own Pockets, and impoverished the Nation by the Plunder of many Millions †. I presume, I have sufficiently confuted this Slander in a Treatise, lately publish'd by me, call'd, *The Whigs vindicated*, &c. I shall not repeat what has been there offer'd, but only add, either Dr *Walker* knows this to be Matter of Fact, and can prove it, or he doth not. If he knows this Charge to be true, why did he not discover it, when he had all possible Encouragement so to do? When nothing in the World would have recommended him more to the late Ministry than such a Discovery? Why did he not bring the Authors of so great a Villany to condign Punishment? We have a great deal of

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Truth

* *Hist. of England*, Vol. III. p. 798. † Pag. 7, 9.

Truth in our *English* Proverb, That *The Healer is as bad as the Stealer*; and God himself gives this as the Character of a Wicked Man, *Psal. 118. When thou sawest a Thief, then thou consentedst with him.* I therefore the *Doctor* knew, or can prove, that the Gentlemen whom he accuses robb'd the Nation of such excessive Sums, he makes himself guilty of the same Crime, by a treacherous Concealment of it: But if he knows nothing of the Matter, he has acted contrary to all the Rules of Honour and Religion, both which condemn ungrounded Calumnies and Slanders. He has forfeited the Credit of an Historian, and ought never more, according to the *Rubrick* of his own Church, to administer or receive the Sacrament, before he hath recompens'd the Parties to whom he hath done Wrong, or declar'd himself to be in a full Purpose so to do.

7. *Untruth.* NOR are the Party reproach'd and vilify'd by the *Doctor*, less abus'd, when he charges them with *Insolence*, in firing the House of an Ambassador which Her late Majesty received*. Now, 'tis true, the House of Duke d'Aumont, the French Ambassador, was burnt to Ashes: But I will be bold to say, that there is not one Circumstance which may give us the least Occasion to suspect, That this was done by the Design of any Party whatsoever. This House was fired at Noon-Day, whilst crowded with *Tory* Gentlemen invited to a splendid Entertainment: And how could the *Whigs* or *Dissenters* effect so great a Mischiefe, without being observ'd by any of the Company? I know not what may have been suggested by a *Grub-street* Pamphleteer; but Dr. Walker is, I believe, the first Man who has Forehead enough to set his Name to such a groundless

groundless Calumny. The *Paris Gazeteer* is a modest Man, compar'd to our Author : He had not so little Sense of Honour, or Regard to Truth, as to impute that to the *Malice* of innocent Persons, which was owing to the *Carelessness* of Cooks and Confectioners.

8. *Untruth.* As little Reason has he to accuse the same Party of *murdering the Ambassador Her Majesty was preparing to send Abroad* †. 'Tis true, Duke Hamilton and L^d. Mobun kill'd one another in an unhappy Duel : But 'tis very well known, that the fatal Animosity between these two Noblemen, was owing to a Law-Suit which had been a long Time depending between 'em. I may with as much Reason affirm, That my L^d. Mobun was murder'd by a Plot of the *Tories*, out of Spite to His Present MAJESTY, who made him His Proxy, when He, being then Elector of *Hannover*, was install'd Knight of the Garter, at *Windsor*, on the 13th of *March*, 1703 *. I may as well assert this, as the *Doctor* impute the Fall of Duke Hamilton to a Conspiracy of the *Whigs*. But he that can represent them to the World as Murderers and Incendiaries, upon the Account of these two Incidents, may assume to himself a Liberty of saying what he pleases ; and Nothing can be too scandalous for such an Author to publish, if it may but subserve his Design of fastening a Reproach upon his Adversaries.

9. *Untruth.* WITH the same Violence to Truth, and I fear to his own Conscience, our Author affirms, That the *Whigs* and *Dissenters* proceeded to *unravel, as it were, Nature itself, and to endeavour the Ruin of the Nation's Commerce* †. All England knows this Accusation to be most

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notoriously

Ibid. * Hist. of Brunswick-Lun. p. 227. † Pref. p. 9.

notoriously false. Were they *Whigs* or *Dissenters*, who consented to leave one Half of *Newfoundland* in the Hands of the *French*; who made such a destructive Treaty of Commerce with *France*, that even a *Tory* House of Commons refus'd to ratify it? Or, who agreed to those Three Explanatory Articles, which, as we are assur'd by the Lords, have caus'd the *Spanish* Trade to be attended with *insuperable Difficulties*? No! The *Doctor's* own Conscience must inform him, that if the Nations Commerce be ruin'd, 'tis by his own Friends and Patrons, the High-Church Party: These are the Men who, by their wretched Treaties, have made the Trade to *Spain*, the Best we had, impracticable: These the Men who have been persecuting and railing against the *Whigs*, for Years together, for but suspecting, that the Negotiations which they were carrying on would be attended with these mischievous Consequences, and that their precipitate Peace, would be destructive of the Nations Commerce.

10. *Untruth.* AMONGST other strange Discoveries, our Author pretends to find out a Course of Years in which it might have been said, *with great Truth, that Her late Majesty was the only Friend the Church had in the Administration* *. But, as it happens, he has himself, in several Places, confuted this Whim, having given a very honourable Character of Mr. *Baron Price*, who then was, and still is, in the Administration, being One of the Twelve Judges who are to administer Justice to all *England*, a few particular Places only excepted. I might mention the late Lord Chief Justice *Trevor*, Judge *Powel*, and some others of their Brethren, who must be allow'd

* Preface, p. 9.

low'd by the greatest High-Flyers that we have to be true Churchmen. Besides, when the Queen had her Eyes opened by *Sacheverell*, and thought fit to take new Measures, she retained some of her old Ministers to be nearest her Person, and to participate of her Counsels. Thus, for Instance, the Dukes of *Newcastle* and *Dover* were, the first, *Lord Privy-Seal*, the second, *Secretary of State*; and were permitted to continue in these honourable Stations as long as they lived; which, to be sure, Her Majesty would not have suffer'd, had they been Enemies to the Church. I would ask our Author, Whether the *Lord Dartmouth* was not a Privy Counsellour at the Time referr'd to, with others that I could name, who are yet true Friends to the Church, the *Tories* themselves being Judges?

11. *Untruth*. IN the same Catalogue of Falsenesses, I may very well reckon this confident Assertion of the *Doctor's*, That not a few of those whom the Year 1688, found in *Garrets*, or on *Bulks*, were able to show themselves in those gilded Coaches they had waited on, or begg'd after for Six pence, and to afford some Thousands to throw a Gentleman out of a Burrough, whose very Shoes they had before either wiped or mended *. I am confident, he cannot produce one Instance of this Nature, notwithstanding the many he pretends to: But I can direct him to a Burrough where a Gentleman of the best Estate and Quality in the *West of England* has been kept out by a Son of his own Servant, and that too under Pretence of Zeal for the Church. And since the *Doctor* objects it as a Crime to the *Whigs*, That they employ'd Persons of a mean Extraction, I would desire him to reflect upon the Men employ'd by his own Friends

Friends and Patrons, the late *Tory* Ministry, in transacting Two Things of the greatest Importance to the Welfare of these Nations, viz. The Treaties of Peace and Commerce. Is it not well enough known, that he who was sent privately to *France* to negotiate Affairs with Mr. *Torcy* drew his first Breath in a paltry Tipling-House? And that he who conducted the *Spanish* Commerce to such an hopeful Issue was formerly a Footman? These are Circumstances I should have scorn'd to take any Notice of, notwithstanding the Provocation given me by Dr. *Walker*, had not the Management of these Men been baser than their Original.

12. *Untruth*. I DOUBT not but I shall be justified by the impartial Part of Mankind, if I reckon amongst the *Doctor's Untruths* some Matters of Fact, which tho' they are not positively and directly affirm'd by him, yet he would fain insinuate a Belief of them into the Minds of his unwary Readers. Of this Nature is the pretended Design of making the Duke of *Marlborough* General for Life; that so his Truncheon might overballance the late *Queen's* Crown, and his Power be independant on Hers; and the Oath either to damn and starve the Clergy, which perhaps (says our Author) was more than talk'd of *. 'Tis most evident, that tho' this Gentleman durst not averr these Matters of Fact himself, yet he is willing that his credulous Disciples should believe them, and to that end his Whim about the aforesaid Oath is to be met with in several Places of his Book. As for these Calumnies themselves, they owe their Original entirely to Malice and Ill-nature, no such Proposals being ever made either in Council or Par-

* Preface, p. 9.

Parliament. And therefore for Dr. *Walker* to propagate these groundless Slanders, and recommend them to the World, this is a perfect Contradiction to that Sincerity and Truth which he ought to govern himself by, as a Man, a Christian, and most of all as a Divine.

13. *Untruth*, WHOEVER reads the Performance of our Story-Teller must needs observe, that one of his main Designs is to lessen and extenuate the Sufferings of the *Nonconformists*, as well as to aggravate those of his own Party. To this End, he affirms with a great deal of Assurance, That *more than one Half of the former had no Free-holds to be driven from* *. To understand this Matter right, we must consider, that such of the Sequester'd Clergy as surviv'd the Restoration of K. *Charles* were immediately restor'd to their former Livings, as being illegally dispossest'd. Of those who gave way to the old Incumbents, some Conform'd in 1662, when the *Act of Uniformity* was made, and some did not. As for those *Nonconformists* who gave up their Benefices in 60, and were not presented to others before 62, 'tis very true, they were *not driven from their Free-holds*: But the Question is, Whether the greater Part of them were in these Circumstances? This our *Prefacer* affirms, tho' contrary, I fear, to his own Knowledge. That I might make a Calculation with the greater Certainty, I compar'd Dr. *Calamy's* List of Ejected *Nonconformists* in the County of *Devon* with Dr. *Walker's* List of Sequester'd Clergymen: And, whereas there were more than One Hundred and Twenty Ministers ejected for their Nonconformity, I could find but Twenty-two who gave up their Sequester'd Livings to the surviving Incumbents; which

* Preface, p. 15.

which are so far from being a Moiety, that they are not, in truth, a fifth Part of the whole Number. 'Twould be an useless, and almost an endless Task, for me to make the same Scrutiny in all the other Counties: But this is enough to satisfy the Reader what little Regard this Gentleman deserves, when he pretends, that *not one Half of the Nonconformists had any Free-holds to be driven from.*

WITH the same View of lessening their Sufferings, and detracting from their Merits, our Author tells us, in the foregoing Page, that he doth not at present remember to have met with an Instance of more than one single Person, who had any other Title (antecedent to the urgent Necessity of the Act of 1660) to the Places from which they were removed, than what Sequestration, Plunder, Usurpation, and Rebellion, had given them. I am sorry for the Doctor's bad Memory, especially when such an Author ought, according to the old Proverb, to have a very good one. But I am apt to think, that his Defect lies rather in another Faculty: For he knows very well that there were Two, at least, in this City, who had a fairer Title than what he talks of, Mr. Nichols, who was settled here before the Wars began, and Mr. Atkins, who was chosen at St. John's after they were ended, and when both Monarchy and Episcopacy had been restor'd. And the Doctor has left it upon Record, That Mr. Walrond was presented to the Rectory of Walsfordisworthy in Devon by the rightful Patron, after the Death of the former Incumbent *; and Mr. Trescot took out a Broad Seal for the rich Parsonage of Shodbrook †. These Things the Doctor knew very well, tho' he had no Inclination to remember them. I could instance in several others in his own Neighbourhood

* Attempt, Part II. p. 264. † Ibid. p. 26.

hood, who had as good a Title to the Benefices out of which they were ejected as He hath to his. But I consider, 'tis his Business to rake in Dunghills, and collect Scandal, not to set Matters of Fact in a true Light.

14. *Untruth.* I BELIEVE, I may lawfully reckon amongst the *Doctor's* Falshoods the Account which he gives us of his Confessors, which exceeds all Probability, both in Regard to the Number of Sufferers, and the Nature of their Sufferings. As for the Number of the Sequester'd Clergy, this Gentleman sometimes gives us the round Sum of *Ten Thousand*, and pretends a great deal of Modesty when he reduces the Number to *Eight Thousand* *. Now, that this exceeds the real Matter of Fact, to a prodigious Degree, I have these following Reasons to persuade me.

(1.) I FIND the Foundation on which this Calculation is built to be impossible, and absolutely false. That which gave Occasion to the fixing this Number, was, Mr. *White's* Speech in the House of Commons, wherein he affirm'd, " That *Eight Thousand* of the Clergy were unworthy and scandalous, and deserv'd to be cast out. " Hence Mr. *Jer. Stephens*, in his MSS. Papers took Occasion to affirm, " That Mr. *White* and his Committee had come but little short of that Number. " Sir *Henry Telverton* makes another such Computation; and Dr. *Pierce* tells Mr. *Baxter* very roundly, " † That *White* boasted, He and his had ejected *Eight Thousand*. These are Dr. *Walker's* Vouchers for so great a Number; and 'tis plain they all refer to Mr. *White*, as their Original, who was Chairman to

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* *Attempt, &c. Part. I. p. 199.* † *Ibid.*

that Committee which dealt so severely with the Clergy. But if we examine this Matter a little nicely, we shall find, that this Gentleman died in *One Thousand Six Hundred Forty-four* *. And if we consult the Histories of that Time, they will all inform us, that K. Charles had one Half of the Nation under his Obedience. He had Possession of all the West of England, the Towns of *Plymouth, Lyme, and Taunton*, only excepted: *Wales* was almost entirely at his Devotion: His Head-Quarters were at *Oxford*, and he had Garrisons in *Worcester, Hereford, and Litchfield*, all which are in the very Heart and Center of the Kingdom. So that one Half of the Clergy were safe under His Majesty's Protection. There are reckon'd in all England about *Nine Thousand Two Hundred Eighty-four* Parishes, of which scarce one Moiety was then under the Power of the Parliament. 'Twill appear, by the Evidence I shall produce, that they did not eject a fifth Part of the Clergy, subject to their Power, in the Associated Counties: But had they silenced every individual Minister within their Jurisdiction, they could not possibly Sequester half that Number which Dr. Walker's Vouchers have charged upon the Account of Mr. White and his Committee. In One Word, 'tis absolutely impossible the Parliament could eject *Eight or Ten Thousand* Clergymen at the Time referr'd to, because they had not half that Number within their Reach.

(2.) THAT I might be better satisfy'd in this Matter, I computed the Parishes out of which any Ministers had been ejected, as they stand in the *Index* to the Doctor's Book; and I made them in
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* *Attempt.* Part I. p. 199.

all about *Two thousand Three Hundred Ninety-nine*. When you consider, how this Gentleman sent his Letters, and Papers of Enquiries to every Clergyman in *England*, and spent Ten Years in making his Collections, you must acknowledge it to be a Thing wholly incredible, and exceeding all Belief, that there should be near *Six Thousand* Parishes put under Sequestration, and he have no Notice at all of it: And yet this must be really the Case, supposing the Number of the Suffering Clergy to be as great as he has represented it. If you object, that the Clergy cast out of the Cathedrals and Universities must be added to make up the Sum total of *Eight Thousand*, Dr. Walker has furnished me with a Reply, by observing, " That the Cathedral Clergy (as well as some Fellows of Colleges) were, for the most Part, possess'd of Parochial Preferments *." Besides, Abundance of them were *Pluralists*, having two or three Parishes apiece; which makes the Number of the Suffering Clergy much inferior to the Parishes recorded in the *Index*. To which I may add, that whilst Mr. *White* was possess'd of the Chair, *Oxford* had not been visited, nor were the Cathedrals dissolv'd; and yet 'tis to *this* Period, Mr. *Stephens*, Dr. *Pierce*, &c. refer us, when they talk of their *Eight Thousand* Confessors: Which renders their Account impossible to be true.

(3.) Dr. Walker owns, that he had transmitted to him a List of the Clergy Sequester'd in Hampshire †. I therefore concluded, that, by examining that County, I might make a tolerable Conjecture at the rest of the Nation. Now, there are in that County, and in the Isle of *Wight*, an Appendix to it, *Two Hundred Eighty-nine* Parishes, out
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* Pref. p. 49. † p. 24.

of which were ejected *Eighty-eight* Ministers ; which are not a third Part of the whole. Now, supposing the Sequestrations to be proportionable to those of *Hampshire* in other Parts of the Kingdom, (and we have no Reason to conclude them more) the Number of the Suffering Clergy will amount to about *Three Thousand*, and the *Doctor* must discount at least *Five Thousand* of the Number he pretends to.

(4.) THIS Gentleman also owns, that he had transmitted to him “ an *Extract of the Proceedings of the Sequestrators* under the Earl of *Manchester*, in Five of the Seven Associated Counties, for the Year 1644 * :” In which I find included some Part of 1643. The Things objected to the ejected Clergy were, either Scandal, or Opposing the Parliament, or Refusing the Covenant. Dr. *Walker* assures us, “ That the Covenant was the great Engine by which the Ruin of the Clergy was effected ; and, That more suffer’d by it than by any one Invention of the Times. ” ’Tis for refusing it Sir *Henry Telverton* pretends to make up his Number of *Eight Thousand* †. ’Tis also certain, that a Year and half, was Time enough of all Conscience for the Commitees divided in the several Market-Towns, to summon all the Clergy of a County before them, and proceed as they think fit. And ’tis very well known, that, when the Earl of *Manchester* was dismiss’d, and *Cromwell* and his Party grew predominant, the Covenant was, by Degrees laid aside, because it oblig’d Men to maintain the Monarchy, which they intended to subvert. So that we cannot suppose

* *Pref.* p. 25. † *Vide* part I. p. 107.

pose there should be many Sequestrations in these Parts after the Year referr'd to, or at least such as could escape the Notice of our Enquirer. I have examined Three of these Associated Counties, and I find the Case stands thus — There are in *Suffolk* (according to *Cambden*) *Five Hundred Seventy Five* Parishes; in which the *Attempt* takes Notice of *One Hundred Thirty-four* Sequestrations: In *Norfolk*, Parishes *Six Hundred Sixty*, Sequestrations *Seventy-eight*: In *Cambridgeshire*, Parishes *One Hundred Sixty-eight*, Sequestrations *Forty One*: In all the Three Counties, *One Thousand Three Hundred Ninety Eight* Parishes, and *Two Hundred Fifty Three* Sequestrations; which are not a fifth Part of the Whole. So that if these Three Counties may be allow'd as a Standard to measure the Kingdom by, the whole Number of Sufferers will be reduc'd to something less than *Two Thousand*.

(5.) IN the last Place, I consider'd *Dr. Walker* as living in the Heart of *Devonshire*, as One who had travers'd all that County, and had a Personal Knowledge of most of the Clergy residing in it. I take it therefore for granted, that no Sequester'd Living in that Precinct could possibly escape his Notice. There were, no Doubt, in *Devon* as many Loyalists, and, by Consequence, as many like to suffer for their pretended Delinquency, as in any other Part of *England*. There are in that County *Three Hundred Ninety Four* Parishes; in which *Dr. Walker* reckons about *One Hundred Thirty-nine* Sequestrations. But amongst these latter there were some, *viz.* *Mr. Bampfild* and *Miller*, who were dispossest of One Benefice by the Ordinance against Pluralities, whilst they were permitted to keep another: Which Ordinance was so far from being a Persecution that it was really the Redressing of
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an Abuse; Pluralities being esteem'd as such by almost all Divines abroad, as well as some of the most Eminent at home. Of these *One Hundred Thirty-nine*, there were Two more only harass'd or disturb'd, but never really ejected. There were Five others who, by Favour or a little Submission, got themselves repossess'd of their Benefices, such as *Mr. Banks*, *Mr. Battishil*, &c. There was Four more who, in a little Time, got into other Livings, some of them better than those they lost, as *Mr. Scot of Morebath*, &c. There are moreover in this County no less than *Twenty-six* of whom *Dr. Walker* acknowledges, that he is altogether uncertain; of some, whether they were Sequester'd at all, only some Ancient Clergyman or other *thinks* so, when the Parish-Records afford no Foundation for such a Conjecture: Of others, the *Doctor* is uncertain whether they had any Legal Title, or only such as the Confusions did allow them; that is, the *Cavaliers* put them in by the Power of the Sword, and the *Roundheads*, when Conquerors, turn'd them out by the same Commission. Now, such as these can't be properly said to *lose* that of which they were never *lawfully possess'd*. So that the *Uncertainties*, *Pluralists*, and *Persons officiating again in their own or other Livings*, make up no less than *Thirty nine*; which Number must be deducted out of the *One Hundred Thirty nine* Sufferers in *Devon*. I next computed, by the Rule of Proportion, if *One Hundred Thirty-nine* give us a Discount of *Thirty-nine*, then *Two Thousand Three Hundred Ninety-nine* (the Number of the Parishes in the *Index* to the *Attempt*, &c.) will give us a Discount of *Six Hundred Seventy-three*; which being subtracted from *Two Thousand Three Hundred Ninety-nine*, there remains *One Thousand Seven Hundred Twenty-six*; Whence it necessarily follows,

lows, that if there be the same Number of *Uncertainties, Pluralities, Restorations, &c.* amongst the Suffering Clergy in other Counties that is to be met with amongst those in *Devon*, the *Doctor's Eight Thousand* will be reduc'd to about *Seventeen Hundred*, whose Sequestrations will be certain and undoubted.

THUS I have laid before my Reader the Reasons which make me conclude this Gentleman's Account to be incredible, and the Number he insists on to exceed the utmost Bounds of Probability: To which I shall only add his own Confession, that he has been *oblig'd to supply the Want of particular Intelligence by Guesses* *. And when his Conjecturing Cap was on, he might guess at *Ten Thousand* as easily as at *One*.

IF we have Leisure and Patience enough to read over this vast Collection of Tales we shall find the Sufferings of the Clergy, in many Instances, to be as incredible upon Account of their *Nature* as of their *Number*. Of this Sort is the Story he tells us of *Mr. Powel of Spaxton*, who, with several other Clergymen, was carry'd Prisoner to *London*, after the Surrender of *Bridgewater*, where they were put into a *Pest-House*, and a Dish of Capons, with delicate Sawce, as they suppos'd, was sent unto 'em: Of this, being hungry, they *eat very freely*. But *Mr. Collier*, suspecting Poison, and gargling a little of the Sawce in his Mouth, presently spit out all his Teeth; escaping thus with his Life, which all the rest lost †. Thus runs the *Tale*. But had the *Plague* been in *London* in 1645, (when this is said to happen) every History, and almost every Almanack, would have mention'd such an Event; whereas now there

* Pref. p. 33. † Part II. p. 333

there is no Notice taken of it, that I can find, by any Author. But how incredible is it that several Men should *eat freely*, nay, *very freely*, of this poison'd Sawce, without being sensible of that excessive *Acrimony* which must be in it, that by chewing their Meat, they should press the venomous Particles upon their Gums, without losing a *single Tooth*; and yet, that another Person, a little more suspicious, should spit out all the Teeth of his Head as soon as they were touch'd; this is what can never find Credit with any Man who gives himself but Time to think. The Author himself (as I remember) seems a little diffident of this Story; but having a Clergyman for its Voucher, he gave it a Place in his History. Whence I infer, if One of that Character can furnish him with such a *Romantick Story*, What can we think of those *second and third-hand Tales*, which are pick'd up from a Parcel of doting old Women?

THUS have I presented my Reader with a *few* of those *many Falshoods* that are contain'd in the Preface before me: I say a *few*, because from the Seventh to the Twelfth Page there is scarce One Sentence in Five but what is remarkable for One *scandalous Fiction* or other. I make no Question but I have abundantly enrag'd the Zealots by this Freedom I have taken; to whom I have this short Reply to make: Either those Matters of Fact asserted by the *Prefacer*, and objected against by me, are *true* or *false*; if *false*, I shall be justified in the Animadversions I have made upon them by all those who have Regard for Truth and Honour; but if they are *true*, they are capable of Proof: And if the *Doctor* can prove them to be so, I'll beg his Pardon in the most publick manner he shall desire. As for those unreasonable People, who excuse the Publishing of such
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notorious Falshoods by Dr. *Walker*, and yet censure me for taking Notice of them, I shall value their senseless Clamours no more than the Whistling of the Wind, or the Ravings of a *Bedlam*.

VII. REMARK. Another Remark which I have made on the Performance before me, is, That several of the *Doctor's* Correspondents, such as have collected STORIES for him, have had no more Regard to strict Truth in the Book itself than he had in his Preface. Of this the *Pest-House* and *poison'd Sawce*, just now mentioned, is a most flaming Instance: And since the drawing up of these Remarks I have had, by mere Accident, communicated to me such an Instance of Forgery and Fiction, that I cannot forbear laying it before my Reader's Eyes.

AMONGST the rest of the Sufferers, whose Names are recorded by our Author, there is mention made of one Mr. *Standish*, a *Priest-Vicar*, at *Wells*, who is said to be imprisoned, with such Circumstances of Severity, for Burying the Murder'd *Dean* by the *Common-Prayer*, that he died in Jail. But how far this is from being true I leave the Reader to judge, by these following Lines, which were sent me by an Ancient Gentleman, who has liv'd in that City above Sixty Years *.

A Neighbour of mine, and One of the Subscribers, having lent me the Folio Attempt, &c. I chose first to read what is related of the Clergy of the Cathedral Church of *Wells*, whereof I have been an Inhabitant above 60 Years. And here I find this said of Mr. *Standish*, Part II. p. 71. — The Committee likewise apprehended, imprison'd, and
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* Mr. G. Andrews.

kept in Custody, (till the H O U R of his Death) one Mr. Standish, a Clergy-Vicar of this Church, because he had given the Doctor [Raleigh] Christian Burial. *Again*, pag. 76. He [Mr. Standish] was imprison'd also, and died under Confinement, by the Committee of Somerset, &c. Now, that these Two Relations are as contrary to Truth as Light is to Darknes, I, who knew Mr. Standish Fifteen or Twenty Years before he died, and Scores of my Neighbours are as sure as that we our selves were not under Confinement in these Years. Our present Parish-Clerk, who is above Ninety Years old, coming to me for his last Easter Duties, told me, that his Predecessor Mr. Standish was in that Office before or about 1650, and that he can't remember he was ever under Confinement. And it can't be imagin'd, that he, who was married by Mr. Standish at the Age of 23, which was about the Year 1648. when Dr. Raleigh was murdered, should not remember he was under Imprisonment, if he had suffer'd any. From the Year 1650. he [Mr. Standish] was Clerk, married and buried People 'till the Restoration, as I remember well, and then was remov'd to the Cathedral Church, where he was Priest-Vicar 'till 1670 if not several Years after. He was a long Time also Master of the Great Alms-House even to 1670, as I, who am now Steward of a smaller, do find in our Account-Book.

IN this Instance we have a very formal Story of a poor Clergyman, who is represented to the World as starving and rotting in a Jail, when the Truth on't is he liv'd above Twenty Years afterwards. By this we may guess what Credit we are to give to those other Instances of Barbarity which are recorded in the *Attempt*, &c.

O U R Author was no less impos'd upon by his Correspondent in the Relation given us of Mr. Strode of Dittisham, where we read, That one Ed-
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mund Tucker, a Man never known to be of any University, obtained the Sequestration of it, and got Mr. Strode's Wife, and Six Children, to be violently dragged out of the Parsonage-House (Part II. p. 359); and this said to be done about the Year 1645. Having all imaginable Reason to conclude this a scandalous Misrepresentation of Mr. Tucker, I applied my self to his Widow still living in Kingsbridge, who put into my Hands a Certificate of his Ordination, bearing Date, May 24th, 1654. and subscrib'd by Dr. George Kendall, with Four other Ministers. In this Certificate he is call'd Edmund Tucker, Student in Divinity, of Trinity-College, and said to be call'd to the Work of the Ministry in Dittisham. By this Testimonial 'tis evident, that Mr. Tucker had an University Education; And if Mrs. Strode was dragg'd out of her Habitation, it could not be by his Order, it being many Years before his Settlement in that Parish. Hence I am forced to conclude, When I read of such and such a Clergy-man, that he was succeeded by a Tinker or a Cobler, that this is just as true, as that Mr. Tucker was never known to be of any University. Did I make it my Business, I doubt not but Multitudes of other Falshoods might be easily detected. I could not choose but take Notice of these Two Cases, that of Mr. Standish being accidentally communicated to me, and particular Acquaintance with Mr. Tucker putting me upon an Enquiry into his Affair.

UNDER this Head, it may not be improper to recite some of those Matters of Fact which were transmitted to Dr. Walker, by his Correspondent, which from him Mr. Agate publish'd to the World, and which, upon Examination, I found to be absolutely False. Thus, Mr. Hussey, late Vicar of Okehampton, inform'd our Author, That the Sacrament was not once administred in that

Parish-Church from 1643, 'till 1671. But, upon Examining the Parish-Books, it appears, That considerable Sums of Money were expended in providing Bread and Wine for the Communion in these very Years: The Sight of which constrain'd a Recantation from Mr. *Hussey* himself *.

ANOTHER Story transmitted to our Author, by a Couple of Clergymen, relates to one *Cromwel*, who, being under Sentence of Condemnation for a Murder at *Litchfield*, confess'd, That he had been a *Covenant-Servant with the Duke of Monmouth*: That, after *Weston-Fight*, he fled into Spain, in Company with the Famous Mr. *Ferguson*, where he saw the said *Ferguson* celebrate Mass, in the Habit of a *Dominican Friar*. But, upon Enquiry, I found, that Mr. *Ferguson*, after the Defeat of *Monmouth*, conceal'd himself in and about *Exeter* and *Topsham*. I publish'd the Names of several Persons who conferr'd with him, and were assisting to him, in his Retirements, who were then living, and ready to attest, That no such Man as *Cromwel* was in his Company. I discours'd the Master of the Bark, one *William Taylor*, who transported him beyond the Seas, and protested solemnly, in my Hearing, that he sail'd directly from *Topsham-Bar* for *Ostend*; and, that there was no living Soul on board this Ship besides Mr. *Ferguson* and the Ship's Crew †.

MR. *Agate* thought fit to publish another Story to the World, which he deriv'd from our Prefacer, and He from one Canon C——, to this effect: That the Person who, in *Cromwel's Time*, was employ'd to examine Young Men for the Sacrament,

* *Vide Truth try'd, Part II. p. 77.* † *Ibid. Part II. p. 31.*

ment, in Exeter-College, Oxford, was used to commit Sodomy with them. To confute this infamous Tale, I produc'd the Testimonies of living Witnesses, Mr. Knight and Mr. Tapper, who affirm'd, upon their own certain Knowledge, that Dr. Conant was the Man, who examin'd Persons for the Sacrament, who was then Rector of the College, afterwards Arch-Deacon of Norwich, and a very pious Man. But, lest their Testimony should be objected against, as being Dissenters, I applied myself, by a Friend, to a very Reverend and Ancient Clergyman of the next County, who was Fellow of Exeter-College at the Time refer'd to, who thus wrote to my Friend:—*I verily believe, neither He [Dr. Conant] nor any other that joined in the Participation of the Lord's-Supper, was so much as suspected to be guilty of so horrid a Wickedness. Concluding, I think it must be taken for a Forgery, invented by One of the Children of him who is the Father of Lies.* So far this Reverend Divine, whose Name I offered to produce, if Mr. Agate suspected the Truth of my Intelligence *.

ANOTHER Matter of Fact which I formerly confuted was this: The Author of *Foxes and Firebands* having told a Story of one Nowland, a Dominican Friar, who is said to come to Plymouth, and to serve Mr. G. Hughes, first as an Under-Gardener, next as an Head-Gardener, from whence he was advanced to be his Butler, and lastly admitted to pray amongst his Elders, 'till the Restoration in 1660, when he fled into Ireland. I objected to this Tale, as highly improbable upon several Accounts. Upon which, our Prefacer consults his Learned Friend Dr. James Yonge of Plymouth, as
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* Vide Truth try'd, Part I. p. 17.

this latter confess'd to me, and he, like a thorough-pac'd Evidence, gives it under his Hand, " That the Story of *Nowland* is true; to his certain Knowledge; for he knew the Man: " And that Mr. *Hughes* had Garden enough to " employ Two Men, and lived in almost as " much Grandeur as our Archbishops now " do." But, upon a strict Examination of this Matter, I found, by the Parish-Records, that our Certifier was but 13 Years old at the Time referr'd to, and had no Relation to, or particular Acquaintance with Mr. *Hughes's* Family. The Garden which is said to be big enough to employ Two Gardeners; did not, when measured, make a Quarter of an Acre. And there happened to be Two Ancient Women living who belong'd to Mr. *Hughes's* Family, before, at, and after, the Restoration, who certified under their Hands, that Mr. *Hughes* kept neither Butler nor Gardener, nor more than One Man-Servant, who also bore his own Name; and that no such Person as *Nowland* was a Servant to him in any Capacity whatsoever. I produc'd the Names of several other Ancient Persons, who were Neighbours to Mr. *Hughes*, and had an intimate Acquaintance with him, who did all attest the same Thing. I take Notice of this at present, because Dr. *Walker* tells us of this *Plymouthian* Evidence, that he is his own Friend, and has furnish'd him with many useful Notices and Informations†: Which makes me conclude, that some of his Informations may be just as true as that Mr. *Hughes* had Garden enough to employ Two Gardeners, or that *Nowland* was One of them.

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† *Ibid* p. 25. † Preface p. 27.

I HAVE chosen to set these Matters of Fact before the Reader's Eyes in One View, to let him see, that some of Dr. *Walker's* Correspondents and Assistants, who have contributed to that vast Heap of Scandal which he has raked together, will not boggle at a little *useful Lying*, in order to serve the Interest of *Mother-Church*. I must leave it to the Reader how far this Consideration will detract from the Credit of his whole Performance.

VIII. REMARK. Another Thing remarkable in the *Doctor's Preface*, is, the Liberty he takes to reflect upon the *Clergy themselves*. Thus he tells the World, 'Tis to be feared, had a second Course of Sequestrations been set on foot, those Principles of Loyalty and Affection to the Church would scarce have been attested by such a Cloud of Witnesses as in the late Time of the Grand Rebellion *. What is this but an Insinuation as if many of them preferred their Interest to their Religion, and were ready to prevaricate with God and their King? Thus, when his Hand was in throwing of Dirt, he flings some of it in the Faces of his own Fathers and Brethren.

IX. REMARK. Another Thing observable, is, the vain Effort he makes to prejudice King GEORGE against his best Friends, by representing the *Whigs* and *Dissenters* as Enemies to his Crown both by Nature and Principle: That they endeavoured to make a Property of Him, and his Family: And, that their Insolence was most mischievous and prejudicial to his Interest, &c. †. Tho' our Author has not been so kind as to produce those

* Preface p. 11. † Page 10.

those Reasons on which he builds such an heavy Charge, yet I will present him with mine which made me conclude, that some in the late *Tory* Ministry were far enough from being Friends to the *Protestant Succession*, before they set up the *Pretender's Standard*, and turn'd open Rebels.

1. I INFERR'D so much from the Care and Industry that was used to propagate a Notion throughout the Kingdom, *That the DUTCH were become the only formidable Rivals that we had; and that FRANCE must by no Means be press'd too hard, nor reduc'd too low.* The Reason was obvious, That that Monarch might be still in a Capacity to assist his Pupil in recovering the *British Throne*.

2. THE same was evident from the Industry used to vilify and traduce the Deliverance of these Nations, as it was accomplish'd by King WILLIAM, of Immortal Memory! The Bishop of Ely, in his most admirable *Preface*, observes, that it was *a very unfashionable Thing to speak Honourably of Him or his Royal Consort*, some 2 or 3 Years since: And he very well knew what was the Mode at Court at that Time. Now, as the present Establishment stands upon the Foundation which that Prince laid, so they who were busy in undermining the One must needs intend the subverting of the Other. He that tramples on the Ashes of King William, spurns against the Crown and Dignity of King GEORGE: And we can't stab the Reputation of the *former*, but, at the same Time, we wound the Title of the *latter*.

3. IT ought to be consider'd, that such Doctrines were propagated as had a Tendency to prejudice Mens Minds against the Succession in the House of HANNOVER. To this End, Her late Majesty was complimented, in numberless Addresses,

dress, upon her *Hereditary Right*. In these 'twas plainly intimated as if her Title, by *Descent*, was superior to all other Titles. Why else did they fix it upon such a Foundation, unless they thought it the *strongest*? Now, if *Proximity of Blood* gives a Prince the *best Title*, it supersedes and extinguishes all other, and, by Consequence, that of his present MAJESTY, there being more than Twenty *Roman Catholicks* nearer by *Blood* to the *British Crown*. Another Doctrine set on foot is, *The Necessity of Episcopal Baptism*. In the Church of *Rome* you have a *valid Mission*, a *valid Ministry*, and a *valid Baptism*; but as for the *Protestants* beyond the Seas, both *Lutherans* and *Calvinists*, they have no such Thing to boast of. And what is the Inference intended to be drawn, but, That a *Popish Prince* is better than One who is *no Christian*? I have Reason to believe, this Notion was started to oblige the *Pretender*; because, the first Book publish'd to justify this *scandalous Novelty* was midwiv'd into the World by a Famous *Nonjuror*, who well enough knew its Tendency to promote the Interest of his young Master.

4. THE last Instance I shall produce to this Purpose, is, The Encouragement given by the late Ministry to the Friends of the *Pretender*, especially in *North-Britain*. 'Twas very well known, before the Earl of *Mar* blew the Trumpet of Rebellion, the *Episcopal Party* there were almost universally *Jacobites*. I took particular Notice of the Addresses they sent up to Court upon the late P E A C E: But, of all those who profess'd themselves *Episcopal*, which were very many, there was not One which took any Notice of the House of HANOVER. And for the Truth of this Observation I appeal to the publick *Gazettes*. Yet these were the Men who met

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with peculiar Favours : For their sakes, new Statutes must be enacted, and for them Money must be collected throughout the Kingdom. These Considerations make me conclude, that our late Managers had Views they durst not publickly avow, and own.

X. REMARK. The last Thing I have to observe is, That those railing Accusations which the *Prefacer* hath falsely brought against the *Whigs* and *Dissenters* may be truly turn'd against his own Patrons, the *Tories* and *High-Flyers* :
 “ These the Men who have join'd Hands with
 “ *Papists*, in *Murder*, *Treason*, and *Rebellion* :
 “ These the Men, who have prov'd themselves
 “ to be *Atheists*, by bantering Almighty God
 “ with their False Oaths, and Broken Vows ;
 “ Who were *Tyrants in Power*, and *Rebels* as soon
 “ as out. ” The two Chiefs of the *English* and *Scotch* Rebels, *Forster* and *Mar*, both voted for *Dr. Sacheverel* ; One in the Lords, t'other in the Commons-House : And many of the *Scotish* Nobles, who had Places and Pensions under the late Ministry, have either join'd the Earl *Mar* themselves, or sent in their Sons and Dependants to him. I may add, that, as *Pulling down of Meeting-Houses* allow'd by Law, has been declar'd *Rebellion* by King, Lords, Commons, and Judges ; So these mad Pranks were first play'd at *Oxford*, and were, indeed, but a Prelude to *Setting up the Pretender's Standard*. In One Word, our *Preface-Maker* has less Reason now than ever to rail against the *Dissenters* on the Account of 41. our present *Tory Rebels* being ten times more inexcusable than those who were concern'd in the Transactions of That Day ; and that for these following Reasons.

I. OUR Modern Rebels have no real Grievance to complain of ; which cannot be affirm'd
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of those who took up the Sword against King *Charles I*; it being certain, that that unhappy Prince was prevail'd with to trample under Feet all the Bounds, and Fences of our *English* Liberties: For (1.) he pretended to make new Laws, without the Concurrence of Lords or Commons. The Lord *Clarendon* assures us, " That the Council-Table, by Proclamation, enjoined to the People what was not enjoined by any Law; whilst the Court of *Star-Chamber* censured any Disobedience to these Proclamations by very great Fines, and Imprisonments *". And, as he assum'd a Power of making Laws: So (2.) of imposing Taxes, without Consent of Parliament. Thus we are told by that noble Historian, " That *unjust* Projects of all Kinds were set on Foot †; That the Determination of a corrupt Pack of Judges concerning *Ship-Money*, was a Logick that left no Man any Thing that he could call his own ||: And that Five Subsidies were exacted throughout the whole Kingdom with the same Rigor, as if in Truth an Act had pass'd to that Purpose ‡." Not only so; But (3.) King *Charles* proceeded to deprive Men of their Liberty, for no Crime, and without any Law: " Divers Gentlemen of prime Quality, in several Counties of *England*, being, for refusing to pay the said Subsidies, committed to Prison, with great Rigor, and extraordinary Circumstances *". These were intolerable Oppressions. But Nothing of this Nature can be objected to King *GEORGE*: He has invaded no Man's Property, exerted no Power in imposing Taxes, confining suspected

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* *Clarendon's Hist.* Vol. I. p. 54. † *Ibid.* p. 53. || *Ibid.*
 ‡ *Ibid.* p. 6. * *Ibid.*

suspected Persons, or enacted Laws, without Consent of Parliament ; which renders the present Rebellion wholly inexcusable.

2. OUR *High-Church* Rebels have added the blackest *Perjuries* to their *Treasons*. The *Roundheads* in 41, never Abjured the Authority of Lords and Commons by Name, never swore to defend King *Charles* against them in particular ; nor indeed did the first Managers of the War intend to deprive him of his Crown, but only to separate him from those they call'd his Evil-Counsellors. But our *Tory-Rebels* have Abjured the *Pretender* by Name, and sworn to defend the Succession in the House of HANOVER, against *him* and *all* his Adherents. This they have done many Times over. And, notwithstanding their solemn Oaths, they have conspired to make him King, and have actually set up his Standard ; Which makes me hope, GOD *will not hold them guiltless* ; but that they will sink under the Load and Infamy of their repeated *Perjuries*.

3. As our Modern Rebels have less Reason, so they have less Authority, for taking up Arms against their King, than the *Roundheads* had in 41. These had their Commissions from the Lords and Commons, which are one Part of the Legislature, and were then unhappily engaged against the other. And this will extenuate, if it doth not excuse, their Fault. But our present *Traytors* are so audacious as to defy both KING, and Parliament, when there is the greatest Harmony between 'em.

4. As they have rebell'd without any Cause : So in a perfect Contradiction to their declared Principles of *Passive-Obedience*, and *Non-Resistance* ; Principles for which these Four or Five last Years, they have been railing, addressing, raising Mobs, and pulling down Meeting-Houses ;
Principles

Principles which they have recommended as the distinguishing Badge of a true, genuine Son of the Church of *England*. And this bespeaks them to be the vilest of Hypocrites, as well as the most perjured Traytors. I hope, Dr. *Walker* and Mr. *Agate* will a little consider the Conduct of their own Friends and Patrons, and no more repeat the thread-bare Cant of *Forty-One*.

I HAVE taken little, or no Notice of the Book itself; nor enquired into the Truth, or Falshood of Five Stories contain'd in it: But have made a few Remarks on the *Preface*, which is certainly One of the most *scurrilous Libels* that ever yet appear'd in *Folio*. I must own, That the turning Ministers out of their Free-holds, merely for refusing the *Covenant*, was a Hardship not to be justify'd: But then Bishop *Patrick*, who lived in those Times, reckons but *One Thousand* Sequester'd for refusing it, as cited by the *Doctor*, Part I. p. 198, which confutes our *Author's* Whim of *Eight or Ten Thousand* Sufferers.

I CANNOT dismiss my Reader without observing, That the Severities exercis'd in these Nations Sixty or Seventy Years since, were the Effects, not of Religious Principles, but Civil Discords. In all intestine Wars, the Vanquished are constantly the Suffering Party. 'Twas thus with our Forefathers in the bloody Struggles betwixt the Houses of *York* and *Lancaster*: They were all of the same Religion; yet the Heads of Gentlemen and Nobles were frequently chop'd off, like the Heads of Poppies, without so much as the Formality of a Tryal. And I may as well make a Collection of those Outrages, and give it in as the Character of an *English Gentleman*, as Dr. *Walker* describe a Dissenter by the Tragedies acted in the Heat of a bloody Civil War. We are told, that the *Spaniards* have not
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only *Sequester'd*, but *Banished*, all the Regular Clergy out of *Catalonia*: This they did, not out of Hatred to 'em as *Priests*, they being themselves the most *Priest ridden* People under Heaven, but because they oppos'd King *Philip*. Just thus, the Parliament dealt severely with many of the Clergy; not because they were *Episcopalians* in their Judgment, but because they oppos'd them in their Practices, and assisted their Bitter Enemies.

By what I have said 'tis evident, That neither the *Doctor*, nor some that were most forward to send him their Intelligence, have had such a strict Regard to Truth as they ought. To which I may add, That he, who could act a Part so unbecoming a Gentleman or a Scholar, as to intercept an innocent Letter directed to Mr. *Stevenson*, and publish it in the *Post-Boy*, without his Knowledge or Consent; may be very well supposed not stick at the meanest, or most unworthy Methods, in order to reproach or injure a Dissenter.



APPENDIX.

THE first Edition of these REMARKS being publish'd whilst the Rebels were in Arms; I observ'd, That they had broken the most solemn Oaths, and then added, *which makes me hope GOD will not hold them guiltless; but that they will sink under the Load and Infamy of their repeated Perjuries.* I am just now inform'd, that some Criticks (whose Sense, and Charity seem to be of the same Dimensions) have, after Six Months Scrutiny, pitch'd upon this as a very obnoxious Expression, making a fearful Out-cry, as tho' I had hoped for their eternal Damnation: A Thing which never came into my Thoughts, and which my Words, in their plain, natural Construction, do by no Means imply. Our Divines and Lawyers all tell us, That *Guilt* is an Obligation to Punishment. By Consequence, to be *guilty*, is to be liable to Punishment; to be *guiltless*, is to be free from it. When therefore I hoped, That GOD would not hold the Rebels *guiltless*; my Meaning was plainly this, That GOD would not suffer them to go unpunished; but that they might be all routed, and some of the Chiefs made Examples. These, I confess, were my Hopes, of which I see no Reason to be ashamed. Did not all our Clergy pray for King GEORGE, That He might *vanquish, and overcome all His Enemies*; That GOD would *assuage their Malice, and confound their Devices*? That His MAJESTY, and all in Authority, might be strengthened *with Judgment and Justice, to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction*? And in the Litany, That
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GOD would give the Magistrates Grace to execute Justice? Now, to pray, That the Rebels may be overcome, confounded, cut off, and have Justice executed on them: Is not this the same Thing as to pray, That they may not be held *guiltless*, and go unpunish'd? David gave Solomon this Charge concerning Shimei, 1 Kings ii. 9. Now therefore, hold him not *guiltless*: Which must refer to his Punishment in this Life, not to his Damnation in the next; for Solomon's Power did not extend so far. I might also observe, that the Hebrew Word in this Text, is the very same with that in the third Commandment. In one Word, When Rebels, or other Criminals are indicted, they put themselves upon the Tryal of GOD and their Country: And if their Jury finds them *guilty*, 'tis certain they are not held *guiltless*. And therefore 'tis Matter of Admiration to me, that any Man, who ever saw a Court of Judicature, should ever quarrel at so common and innocent an Expression.

FINIS.



